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RAIT, ROBERT S. *Life in the Mediaeval University*. Cambridge and New York: Putnam, 1912. 164 pages. 40 cents net.

To an educator there is no more fascinating story than that of the quaint beginnings, phenomenal growth, and almost humorous regulations of the mediaeval schools of higher learning. Dr. Rashdall's *The Universities of Europe in the Middle Ages* treats the same theme in a detailed manner, but with no more attractiveness to the general reader than does Mr. Rait's little volume. Paris and Bologna were enjoying especial privilege in educational lines in the twelfth century. In Italy particularly, this idea of the *studium generale* was spreading and centers of lecturers with throngs of students dotted that peninsula. The Italian institutions were guilds of students, while Paris was a guild of masters. The administration of the schools likewise differed in essential regards. Lecture and conduct regulations, as well as discipline, sharp and severe, were dealt out with a rigidity and severity which one would expect in consideration of the rather rowdy character of the student life of that day. Each university adopted such laws as the peculiar civil regulations of the country and city wherein it was located, required. Our full-grown university is the fruitage of about eight centuries of experimentation.

MOORE, G. E. *Ethics*. New York: Henry Holt & Co., 1912. 256 pages. \$0.50, net.

In this volume of the "Home University Library" the well-known Cambridge scholar and philosopher has furnished a popular discussion of the main dialectic questions with which the definition of the meaning of moral judgments is concerned. He successfully shows that we cannot identify moral distinctions with the actual feelings of the individual, or the social judgments of a group, or the will of an assumed superhuman being. The only satisfactory basis is to be found in the "total consequences" of actions. Thus we arrive at an objective foundation for moral distinctions; even if it be admittedly difficult to determine with precision so complicated an outcome.

So far as the rather technical nature of his theme allows Mr. Moore has written with simplicity of style, and with obvious desire to meet the comprehension of those who are not specialists. One questions, however, whether a really better conception of the meaning of ethics would not be gained by an account which put foremost the social atmosphere in which moral ideals are evolved. The type of dialectic employed in the book is not very closely related to the actual processes by which individuals and groups define and determine what is right. It would seem that a popular treatise on ethics should relate itself more closely than does this to the concrete events of moral evolution which all may observe, and to the reforming movements in which all should have a part.

MOSHER, W. E. *The Promise of the Christ Age in Recent Literature*. New York: Putnam, 1912. 175 pages. \$1.25.

The figure of Jesus in modern popular literature forms the subject of this interesting volume. The writers selected to represent this tendency are Frenssen, Lagerlöf, Sudermann, Rostand, Widmann, Andreyev, Kennedy, Fogazzaro, Pontoppidan, Hauptmann. In each instance the life of Jesus or the lives of men who are inspired by his spirit furnish the author a strong moral and religious tone. It certainly is an interesting line of observation to note the significance of Jesus in general thinking quite apart from any critical school of theologians or from any particular ecclesiastical connections.